



Philosophical Transactions

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IV. Olavi Rudbeckij *Atlanticæ, seu Manheimij, Pars Tertia.* In qua *vetustissima majorum nostrorum Atlantidum lapidibus, fago, ari, sive cortici Runas suas incidendi ratio, una cum tempore, quo illa primo cæperit, exponitur.* Necnon *Aurei numeri singulis annis tributi, & Signorum Cœlestium, que abhinc ad Græcos & Latinos sunt translata, vera origo & significatio traditur.* Et illæ a diluvio Noacbi primæ ætates, atque in illis prima Atlantidum nostrorum forma describuntur: quæ *migrationes & bella sub Boreo, seu Saturno, ejusq; filio Thoro seu Jove gesta sunt, recensentur: & denique Scytharum, Phœnicum & Amazonum his ducibus in Indo-Scythiam & Phœniciam seu Palæstinam e Sueonia factæ expeditiones enarrantur.* Quibus omnibus mythologicæ perplures, quarum sensus in hunc usque diem incognitus, hic demum detectus prodit, jucundæ sane & perquam utiles adjunguntur. Upsilonæ in fol. 1698.

THIS Learned Author divides this Third part of his *Atlantica* into thirteen Chapters. The first Chapter treats of the most Ancient Writings of the *Hyperboreans*, and the Custom of the *Greeks*, and other Nations, of taking some things from them. Here the Author, before he gives us an account of the Antiquity of their *Runick Letters*, tells us of a fragment of an ancient Writing

Writing on Velom, seen by *Ericus Schroderus*, *An. 1637.* and inserted by him in his Preface to his *Lexicon Latino-Scandinum*, as follows. It happen'd *An. Christi 1001.* that *Olaus*, Monarch of the Northern World, well seeing the *Runick Letters* were the chief cause that the Christian Religion had made no progress for about 185 years; when *Bero the Third*, King of *Sweden*, began to transplant it into the Kingdoms of *Scandia*, he call'd his Nobles together, and consulted with them concerning a total abolishing of the *Runick Letters*, and substituting the *Latin Letters* in their stead; and it was carried in the Affirmative, those Letters having maintain'd Idolatry, and the enormous Doctrine of the *Gentiles*, concerning the Gods of the *Barbarians*. Thus the *Runick Letters* being thrown by, together with a world of Monuments and Manuscripts, no Tomb was set up after the ancient manner, nor no Monument erected, but all long neglected for several Centuries, till *John Buræus*, a *Swede*, and fortunate enquirer into the *Swedish Antiquities*, began *An. Christi 1598.* laboriously to gather them from Astronomical Staffs, and the most ancient Rocks of *Sweden*, and some way to restore them to their ancient glory. The Author having given us this fragment concerning the suppression, and restitution of the *Runick Letters* and Monuments, he proceeds to give an account of the Antiquity of them, and tells us that the said *Schroder* in his foresaid Preface said the *Runes* were Invented by *Magog the Scythian*, and communicated to *Tuisco*, chief Gouvernour of the *Germans*, *An. M. 1799.* And he thinks it remarkable, that *Magog* is there mention'd Inventer of the *Runes*, at that particular time that himself has shewn, in his precedent Volume, from *Pliny*, *Wormius*, and their own Writings, that *Atlas* was one of the first Inventers of the *Runick Calendars*, from whom they are call'd *Atlas's Calendars, or Runstaffs*; whom he makes also Inventer of the true Golden Number, betwixt the year of the World 1800 and 1900, which Number stands an

undoubted argument for the true age of the *Runick Calendars*, and the sixteen *Runick Letters*, us'd by their Ancestors in writing, and being more ancient than the Letters of most other Nations, especially *European*, as many as have been seen to this day : And these Letters he says were formerly rightly call'd by the name of *Golden Apples*, kept by *Atlas*, till he communicated them to *Hercules*. And in answer to those who pretend that the *Runick Letters* were a late Invention, he proves that the *Greeks* did not only use the Letters of their Ancestors, but likewise took from them their common way of writing the same in the flexures, or windings of *Dragons* or *Serpents*, and often their common ways of Speaking. And to shew that their Ancestors neither receiv'd their *Runes* from those *Goths*, that came to them from *Pont Euxine* (as *Conringius* thought) where, formerly, going from them, they had seated themselves ; nor from the *Greeks*, *Latins*, or *Hebrews* ; he here presents us with a Table of the Letters of all these People, in which he has caus'd to be set down the Figure, Power, Order, Number, and Signification in numbering of each, which clearly sets before the Eye what difference or similitude there is betwixt them : And concludes it as a certain and undoubted truth, that there is no Nation in the whole World, known to us, or heard of, which by unanswerable Reasons and Monuments now in being, is able to shew, or produce Letters more ancient than theirs. On the contrary, he concludes the *Greeks* and *Phenicians* to have receiv'd their Letters from them ; Ancient Writers testifying that *Ops*, in former Ages, carry'd the *Runick Letters*, cut in Brafs, to the *Greeks* ; which the Author, in his first Volume, has shewn to have been before the time of *Moses*.

Speaking of Sepulchral Monuments, plac'd on Hillocks where Men were Buried, and having Dragons and Epitaphs cut in those Monuments, the Treasures of the persons deceas'd being Buried with the Ashes of them in the

said Hillocks ; he says it was from this Custom of their Ancestors, that came that solemn story of Dragons lying on Gold ; the *Greeks* and *Latins* also, by a common consent, affirming the *Genius* of a place to be worshipp'd under the form of a Serpent. So *Servius* on the fifth *Eneid*, *No place is without a Genius, which is commonly shewn by a Serpent* : And so *Perſ. Sat. 1. Pinge duos angues ; pueri Sacer est locus*. As to the time that Letters began first to be commonly cut on the Spires of Serpents cut in Rocks, and of the report of dead men being turn'd into Dragons, he says we must look back to the times of *Cadmus*, whom he has prov'd to have liv'd in the time of *Moses*, and to have been descended of a *Scythian Race* ; and who, with his Wife *Hermione* (as *Bochartus* tells us) were reported to have been turn'd into Snakes, because they had two Snakes of Stone erected in honour of them, by the *Phœnicians*. And if they are said by others to have been turn'd into Lyons, we must note, that in the *Runick* Monumental Stones, within the forms of Dragons and Serpents cut towards the outsides of them, there were also wont to be cut in them by their Ancestors the Images of Lyons, Horses, Griffins, Dogs, Hawks, and other Animals ; and this to denote the dead persons Warlike Valour, Skill in Horsemanship, Pyracy, Robbing, Hunting, &c. So he says Ships are also vulgarly said to be turn'd into Stones ; because in honour of persons deceas'd, who had been famous for Sea-fights and Pyracy, a Stone was erected, with the Image of a Ship cut in it ; of which Stones they have great plenty.

And hence he thinks it easie to see that the Fables, *Ænigma's*, or Ancient Acts of the *Syrians*, *Egyptians*, *Greeks* and *Latins* can scarce be understood by any Man, unless he has first got good skill in their Tongue, and their peculiar ways of Speaking and Writing, and of their Ancient Monuments, and other things of that kind.

Having told us, that their Ancestors were wont to cut their *Runick* Letters on Stones and Brâfs (as *Plato* also testifies from the Tables of *Iiss* or *Disa*, carried from the *Hyperboreans* to the Isle of *Delos*, belonging to the *Greeks*) he says, as for the Wood, which their Ancestors chiefly us'd for cutting their Laws on, and making their *Runstaffs*, and delineating their Sea-Charts, it was of *Beech*, or the *Service-Tree*: Even *Kircher*, a Foreigner, testifying it concerning the former, and saying that thence even to this day in the Northern Countries they call a Book *Buech*, a *Beech* being call'd *Buecbaus*: As for the *Service-tree*, it's call'd in the *Gothick, Roon, Runebarstra*, taking its name from the *Runes* themselves, and is much esteem'd, as having a peculiar property for that use, as may be seen in the Author. From what he has said concerning cutting in a *Beech* the Spires of Serpents, Letters, and Sea-Charts, he says we have an easy Sense of a passage in *Orpheus* concerning a *Speaking-Beech*, and of the *Speaking Beeches* at *Dodona*, the latter implying no more, but that the *Flamines Diales*, or Priests cut Letters on Tables of *Beech*, in the form of a Serpent, by which future things were told to those that consulted the Oracle: Whence also Serpents were said to give Answers, or Oracles, instead of Gods.

He adds one thing here, to corroborate what he said in his first Volume, *viz.* that the Letter *I*, in nature of a prop, is the first of all the rest of the Letters, the rest being form'd of it, with Knees (*Knæ*) being added to it. Now he says the Bird *Ibis*, call'd by them a *Stork*, by reason of his subtilty in finding out and devouring Serpents, is wont to be Pictured with his long Bill, holding a Serpent winding itself about it, after the same manner as it's seen in *Mercury's Caduceus*: As therefore this Bird is call'd *Ibis*, so by this same *Mercury* would teach the *Ægyptians* that the Letter *I*, which is the first in the word *Ibis*, denotes I to be the prop to all the other Letters, in their *Runick* Learning. By the long Bill of that Bird, *Mercury*

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would denote the Letter I's having the figure of a Staff, and the Serpent winding it self about the said Bill, denotes only the formation of the rest of the Letters; so that as the divers flexures and curvities of the Serpent are in regard to the Bill, so is I in regard of all the Letters, form'd by the various Knees (*Kna*) in the prop I. Moreover, by the Serpent itself, that common way of their Ancestors of cutting Letters in the figures of Serpents is intimated.

From what he has intimated from the flexures of Serpents, and *Runes* cut in them, he says a man may also easily understand, why *Atin*, that is, *Minerva*, who is also called *Pallas*, wore Serpents on her Garments, *viz.* it being well known that *Minerva* is the President of Sciences and Letters, which the Author has shewn more than once to have been wont to be cut on the Spires and Skins of Serpents; she was accounted a Goddess by the Learned. Therefore it's worthy observation, that in her Helmet a Serpent is seen, markt as it were with *Runick* Letters; this only denoting, that from the Brain Judgment and Knowledge is drawn, for expounding memorable things.

He tells us also, that from several Monuments taken from the Sepulchres of their Ancestors, he finds it was usual with them to frame in the Bosses of their Bucklers, made of Brafs, one or more Heads of *Medusa*, appearing frightful from the twisted Serpents about it, and *Runick* Characters cut on it, whereby they render'd themselves Invincible against any force of Weapons: And he says, their Heroes, who went from their Country Eastward, pleas'd themselves in carrying such; among whom he counts the Valiant *Agamemnon*, descended, as the Author makes out, from their Ancestors.

Proceeding to give an account of the Writings of their Ancestors on Parchment, he says they can scarce find any Writer of theirs more ancient than him mention'd in ancient Histories, call'd sometimes *Zennoner*, sometimes *Semunder*, &c. being born in *Island*, about the year of *Christ*

1057. His Works consisting of meer Rhimes involv'd in obscure Fables, that he is now scarce understood by the late *Island Poets*, by whom the ancient *Island Tongue* by degrees has been deprav'd, by introducing new words: The Author, considering the Writings of this *Semnothes*, or *Semundur*, and the form of Words, especially that part of his Writings, which is call'd *Volupte*, expounding things done near the times of the Destruction of *Troy*, agrees in judgment with *Resenius*, viz. that *Saxo* had another *Edda*, more ancient, and fuller of fabulous relations, than the *Edda* of *Semundus*, or *Snorro*, *Olaus Magnus* owning such an one to have been, and of which the present *Edda* is a sort of *Compendium*: And concludes that this *Semundus*, who liv'd about the year 1050, drew what he writ from another more ancient than himself, and is wholly of opinion that there once was one of the most antient of their Predecessors in the North usually stil'd King, or God, call'd *Semnon*, or *Sem*, from whom (as he has shewn elsewhere) the Royal Family, and all the most ancient and noble persons were call'd *Semungar* (*Semnones*) and whose Verses were celebrated by the Traditions of many: And others after him upon reading his Writings have got much Wisdom, and encreasing them with the Histories of their Times, and keeping his form of Writing, either assum'd his Name, or were given it by the People. Now, he says, if we diligently look over all the Writings ascrib'd to the *Semnones*, we shall find no small diversity betwixt the form of that most ancient *Semundus*, or *Semnon*, and the rest of the *Semundi* that follow'd him; beside that the first of them compos'd his History a long while before the *Trojan War*; the second came near the Age of the *Trojans*; a third brought his Writings to the times of *Alexander the Great*; the last, which the Author has seen, reaches the first years of Christianity: And therefore he willingly subscribes to the opinion of these *Islanders*, who conclude the *Edda* of the most ancient *Semundus* was writ by the *Asa's*, that is,

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by the Gods, *viz.* their God, or King *Semnon* and his Progeny; which Opinion is strengthen'd by the Testimony of *Laertius*, saying, that among the *Celtes* and *Gauls* Philosophy had its rise from the *Druids*, or those are call'd *Semnothei*: And as for the first places of abode of the *Celtes*, *Gauls*, *Semnons* and *Druides*, he has intimated before.

In his second Chapte he treats of the force of the *Golden Number*, in foretelling various things, which in his second part of his *Alantica* he had promis'd to give an account of here. Which having done, he concludes this Chapter thus; the things I have related here, observ'd by our Ancestors, concerning the *Golden Number*, are not therefore brought, that I think there is in it a greater force in foretelling future things, or more secret efficacy, than in the other conjunctions of the Planets; but simply to set forth what our Ancestors thought concerning the motion of the Heavens and the Stars, on which account they were much celebrated by the *Greeks*.

The Third Chapter treats of the Celestial Signs, whereof the chief, he says, owe their first rise to *Sweden*. Here he sets forth, that *Atlas*, an Inhabitant of their Northern *Lybia*, was the Inventer of Astrology, and of the Sphere, or motion of the Heavens; and that where *Hercules* is said to have taken away the *Golden Apples*, there kept by a Dragon, he learnt this Skill of Astrology from *Atlas*; and as for the Dragon, he says it's worth noting that their Ancestors were wont to describe the keeping of the *Golden Apples* in the North by a Dragon, in a threefold respect; for they call'd their *Runic Stones* by the name of *Golden Apples*, as being cut with Letters, the preservers of Immortality; which Letters they said were kept within the Spires of Serpents. 2. They represented the whole *Baltick*, as a Dragon winding himself about all the Island, and keeping these *Golden Apples*. 3. The range of Stars, compassing about both the Bears in Heaven, had the name and form of a Dragon given them by their Ancestors, which

which they circumscrib'd within the space betwixt the 51 and 53 degrees of elevation, within which Dragon *Sweden*, together with the *Baltick Sea*, extends itself in an equal space. As for those that would see the form of their *Baltick Sea*, set forth under the figure of *Hercules* and a Dragon, he refers them to that ancient Monument set forth in *Begerus's Spicilegium Antiquitatis*; where *Hercules* appears clad with a Lyons Skin, and holding in one hand a Club, and in the other a Golden Apple, having a Dragon under it, from whose Belly and Feet a vast River flows, by which artifice their *Baltick Sea* is denoted, going under the name of a Dragon.

As for the Signs of the Zodiack, he says neither the *Chaldeans*, *Affyrians*, *Greeks* nor *Latins* have assign'd any cause why the Names and Images of *Aries*, *Taurus*, *Gemini*, &c. are given them, rather than those of Kings and Valiant Heroes: Nor can the account of these be adjusted to any Country so well as to their North: Having regard to their way of computing the Year, he begins with *Capricorn*: By this he says their Ancestors would denote nothing but their *Juul Goat*, *Juul soocken*; and therefore in their *Runick Calender* at the beginning of the Year they have pictur'd the Horn of this Goat, which they us'd in their drinkings as a peculiar Symbol of Joy for the revolution of the Sun. Then also they were wont to call Councils for undertaking Wars, which also was intimated by the figure of a Goat, or *Capricorn*, and so the Names of Goat and Horn gave the Name of *Capricorn*. Now neither the *Affyrians*, *AEgyptians*, *Greeks* nor *Latins*, in the first times began their Year from *Capricorn*; but borrowed this Custom from the North a long time after. Next *Capricorn* comes *Aquarius*, which is wont to be painted Emptying a great Pot of Water: for while the Sun is in this Sign the cold relaxes, and the Snow melts on the thirteenth day of the Feast *Juul*, and the Earth in the month of *February* produces great Rains or

or deep Snows ; upon dissolving of which by the growing warmth, towards the end of *Aquarius*, many Rivers are every where discover'd. The *Ægyptians* cannot claim this Sign to themselves, because the Inundation of the *Nile* begins with the Ingress of the Sun into *Cancer*, and is compleated in 100 days ; nor have they any Rains, or very rarely. In other Countries towards the South, *viz.* *Greece*, *Syria*, *Italy* and *Spain*, where-ever Snow falls, it presently melts, while the Sun is in *Capricorn*. The Sign *Pisces* is most aptly plac'd next, because as soon as the fattish fruitful moisture of the melted Snow, from various Places of the Lands, subsides and flows to the Ponds and Torrents, the Fishes, drawn by its sweetness, betake themselves to the Shores, and growing lustful, there engender : and their ancient Country-men observ'd this time of the year as most proper for Fishing ; whereas the *Ægyptians* take Fish chiefly when the *Nile* overflows, *viz.* in the months of *June* and *July*, and especially in *November* : therefore they could not be the Inventors of this Sign. The fourth place is given to *Aries*, which Sign denotes the time, when the Snows being melted, Sheep, Goats, Swine and the like, are put to feed abroad. Now, this reason can scarce hold in any other Country, especially Southern ; for in *Germany* Cattel feed abroad almost all the Winter, and so in *Affyria*, *Ægypt*, &c. *Taurus* is aptly made the fifth Sign, answering to the midst of *April*, and the midst of *May*, because Cows and the like cannot be sent out to Pastures till the Grass is pretty high, which in their Country is not till the said months, near the Summer. Nor can the Southern Countries claim this reason, for with them, from *February* and *March*, and in *Greece*, *Italy*, *Spain*, *Judea* and *Ægypt*, all kinds of Herds may live abroad all the year. And by this Sign of the Bull, Antiquity would intimate, that at this time the Earth is Plowed and Sown with Barley, which in *Germany* is usually done in the month of *March* ; and in *Judea* and *Ægypt* it's now in Ear. The *sixth*

sixth Sign is the Naked *Twins*, denoting that when the Sun is come to this Sign, the Water is so warm, that Children may then freely wash themselves in Rivers and Lakes, also that Sailors may then night and day set to Sea ; for by these *Twins* they chiefly denoted *Castor* and *Pollux* (*Gastor ock Boldur*) those most skilful Masters of Sea Affairs, of whom the former kept watch by Night, the latter by Day. Nor can any Southern Man, with solid Reason, say that those things belong to them. The *Aethiopians* and *Egyptians* may wash themselves in Rivers all the year, and in other parts of the World, Sailers may set to Sea as well in Winter as Summer : But in his Country it's very rarely the Seas or Lakes are open to Sailers, before the Sun enters this Sign. The Seventh Sign is *Cancer*, in which the Sun is said to turn his course, and go backward like a *Crab*. Now, tho with other Nations the Sun goes away and returns, yet with them the Sun never is in a degree of Latitude in Heaven, to enlighten whole Nights with his Rays, nor going away does he cause so lasting darkness, as to seem wholly as it were to be held under ; so that his going *Crab-like* and return are more sensible to them. The eighth Sign is called the *Lyon* or *Dog*, chiefly for this reason, that at this time of the year, when the Sun is in *Sirius*, whatsoever Animals are killed, and are not presently preserv'd, either by Boiling, Roasting or Baking, for Humane use, they are presently corrupted or consum'd by the heat of the Sun, as by a *Lyon* or *Dog*, the most voracious and fiery of Animals ; and tho in other Countries Flesh at this time rots and consumes, yet there the heat of the Sun is more lasting than to answer but to one Sign ; for with some it lasts 3, with others 4, nay, and 5 months, whereas in the Northern Countries it scarce presses but while the Sun stays in that Sign ; wherefore this month with them is peculiarly called *Rotemanem. Rotmonth.* The ninth Sign is exprest by the Image of a *Virgin*, holding in her hand an Ear of Corn, intimating that then is the time of

of Harvest, *viz.* in their *August*. Now this cannot be assigned to *Hgypt* or *Affrygia*, they gathering their Harvest in *April*, *May* and *June*; and the *Greeks*, *Italians* and *Spaniards* do it a whole month before the North. *Libra*, the tenth Sign is aptly joyned to the foregoing, answering to the months of *September* and *October*, because after Husbandmen had gathered a plentiful Harvest, and Thrasht out some Corn, they commenc'd *Fairs*, and changing their Goods, get Salt, Flesh and Fish for their Corn, all which things are done by the *Balance*, or *Scales*, as may be seen in the most antient Laws of their Country. And therefore at this day in the Metropolis of *Sweden*, *Stockholm*, and elsewhere, the greatest *Fairs* throughout the Kingdom are yearly kept about this time, for such changes; whereas in other Countries he scarce thinks such a Merchandizing, by change of Corn, proper at this time, their Harvests being gather'd long before. The eleventh Sign is the *Scorpion*, an Animal infamous for stinging and killing: By this the Ancients would intimate, that the power of the Sun and Earth was now wholly become dead; the Sun in the farthest parts of *Sweden* lying hid under the Horizon for many whole days and nights together, the Earth being Frozen, and cover'd with Snow, producing no Fruits, and so lying as a dead Carcass. Now, with the *Hgyptians* and *Affryrians* Fruits, and Plants are at this time at their chief growth, for in *January* or *February* their standing Corn begins to shoot forth into Ears. The Twelfth Sign is *Sagittarius*, because that time in the North is fitteſt for Hunting, the Snow there fallen at that time being but thin and unfrozen, so that they clearly ſhow the footſteps of wild Beasts, and give a free paſſage to Hunters in the Woods: Whereas in the months of *January* and *February*, ſo great Snows fall, that they make Hunting very uneasy and difficult. Nor can the *Hgyptians*, or *Affryrians* aſsert the Invention of this Sign to themſelves, Snows being in a manner unknown to them, and rare in *Italy* and *Greece*, and fall

fell not but in *January*, and lye secure without melting : The Sun also being entred into another Sign, *viz.* *Capricorn.* From all these things the Author thinks it clearly appears that the nature of the Signs, and the Names and Images given them, are so order'd, that they shew what must be duly and orderly done by Husbandmen in each part of the year in their Oeconomical affairs, and this according to the nature of the Country : And as their Ancients thought nothing more necessary for the support of Mortals than the Cultivation of the Earth, so they thought nothing more conducing to that, than a diligent observation of the Sun and Stars, as they act on these Sublunary Bodies.

The Author next proceeds to give an account of certain Monuments of Stone, of the *Ægyptians*, *Greeks* and *Romans* ; from which he strengthens what he has said concerning the 12 Cœlesti Signs, and the Oeconomical Reasons of them : And next considers the later *Almanacks*, both those that were written on Parchment by Monks, or others, us'd in their Country when Christianity was first introduc'd there, about the year 800 : the use of the *Run-staffs* being then by degrees taken away. And also the late printed *Almanacks*, introduc'd with Printing, and shews what is retain'd in them of the Cœlesti Signs of their Ancestors, together with their explication, thereby to confirm what he had said before. From the Signs of the Zodiack he passes to the other Celestial Signs, and says he has shewn in his precedent Volumes, that many of them had a Northern Original. As for the time that the knowledge of the Celestial Bodies, under the likenes and feign'd figures of Men and other Animals, came to the *Greeks*, *Chaldeans* and *Ægyptians*, some think *Hercules*, the Son of *Thor* or *Jupiter* and *Alcmena* carried it to them : But *Lucian* in his Tract of Astrology says this Knowledge is ancient, and the Invention of the Ancient Kings, whom the

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Gods lov'd: And that the *Greeks* Heard nothing of Astrology from the *Ethiopians* or *Ægyptians*; but *Orpheus*, the Son of *Oleagrus* and *Calliope*, first deliver'd those things to them, tho he did it not clearly and openly, but cover'd them under certain mystical Veils.

In the fourth Chapter, and the five following, the Author treats of the six Ages of the World. In this fourth he treats of the Golden Age, or the first Age from the beginning of the World. Here the Author says, he thinks those of the Learned Christians did well, who endeavour'd to induce the *Gentiles* to a belief of the Scriptures, from the Writings of the *Gentiles* themselves, they containing a relation of many famous facts, which are confirm'd by the Scriptures: But, he says, if those Doctors had began from the Genealogies of the ancient Pagan Kings, and shewn from the beginning, how these answer'd, Race by Race, to the Genealogies of the *Jews*, they would have made the Cœlestial Doctrine more clear to them; since thence they might have collected, that he, to whom the fact of another was imputed, liv'd at the same time with him whose fact it was. And because as far as he knows, no man has throughly handled this, he here proposes to shew, beginning with the first Age after the Creation of the World, how, both their Ancestors, and other Pagans, with respect to Posterity, from one Generation to another, have propagated many things agreeing to Sacred Writ: For performing which, in his Accounts of the second, third and fourth Age, he has given us three Chronological Tables. And in his Account of the *Golden Age* in this Chapter, he thinks it appears from the words of *Hesiod*, concerning that Age, joyn'd with the *Voluspa*, and the Scriptures well consider'd, that their Ancestors were the first known for Empire in the World, and for their singular Wisdom, Justice and Fortitude.

The fifth Chapter treats of the second, or *Silver Age*, which he says was ended at the Deluge, by reason of Men's Crimes.

The sixth Chapter treats of the third Age, call'd *Rocky* or *Stony*, mention'd in the *Voluspa*: Which Age *Hesiod* seems to have made the *Brazen*; tho the rest of the Ancient Greek and *Latin* Poets make some mention of it, call'd *Rocky*, because *Noah's Ark* rested on a Mountain, whence by the Northern Histories and the *Scalds* the Men of this Age are said to be sprung or descended from Mountains: And whereas *Dencalion* and his Wife are said to have thrown Stones over their Heads, whence Men and Women sprung up, this he says denotes *Noah's* Descent with his Family from Mount *Araret*, leaving the Mountain behind them.

The seventh Chapter treats of the fourth, or *Brazen*, or *Ashen Age*; and began, he says, with their King *Maderus*, or *Mannus*; because, by reason of his Strength and brawny Limbs, he was said to be made of *Ash*; or because in his time their Ancestors began to use Darts and Clubs of *Ash*; the Destruction of *Thebes* or *Troy* putting an end to this Age.

The eighth Chapter treats concerning the fifth Age, or the Age of the Heroes. Here he says it's worth noting, that *Hesiod* says the *Heroes* that remain'd after this Age and the *Trojan War*, took their Seats in the most remote parts of the World, and in the *Elysian Fields*, meaning their *Atlantica*. And this, he says, is most worthy to be noted, that after the destruction of *Troy*, and the return of the remaining *Heroes*, we can find none of the Greek and *Latin* Writers calling any King or Great Men of their own or other Nations by the Title of *Jupiter*, *Neptune*, *Hercules*, or *Pluto*: But as these were of the stock of their *Saturn*, *Jupiter*, *Atlas*, so these were oniy call'd by those Names of the Gods. Some of those *Heroes* marrying with

foreign Mortal Women, had Children, which therefore were call'd *Demi-gods* : Their chief *Heroes* being said to be Immortal, not that they did not dye, but because they were thought to revive under the form of other Men. It's observ'd that after *Jupiter* return'd with the six Gods that accompany'd him from *Troy*, the use of his Name vanish't also with the *Greeks* ; whence the Greek Writers conclude, that after that time *Jupiter* cohabited no more with natural Women : He observes, it was the custom of their ancient Kings and Giants not to marry with Women of a low stature, least the Race should expire, which custom continued till the time of *Alexander the Great* ; and this Custom, he says, continued among the *Helsingi* till the beginning of the last Age (as he was told by the Governor of that Province) for which reason perhaps, they are seen, for the most part, to excel the rest of the Inhabitants of *Sweden*, in bulk and stature to this day ; whence if a Man be seen to exceed the common stature, it passeth as a common Proverb, to call him a Long *Helsing*.

The ninth Chapter treats of the Sixth or *Iron Age*. Here the Author quotes the *Voluspa* and *Hesiod*, giving an account of this Age, in which all things were in confusion, and by the words of the *Voluspa*, this Age seems to be confounded in part with the former Age, and to end with the *Trojan War*.

The tenth Chapter treats of the first form of Government among the Northern Nations. Here the Author gives an account of the most Ancient of their Ancestors that settled themselves in *Sweden* ; and this chiefly from the Scripture, and shews they were the Sons of *Japheth*, among whom the chief was *Gog*, which name he says, among them was a Title of Honour given to Kings, Heroes and Giants ; and therefore the first of their Ancestors being a Giant, was honour'd with that Title, and from the Posterity of this *Gog*, many places of *Sweden* have drawn their

their names ; of which he gives many instances : So the name of *Magog* or *Mangog*, in the Swedish Tongue, signifies a Valiant and Stout Man ; from whence many other places in *Sweden* have their names. So he says, *Meshecus*, another of the Sons of *Japheth*, was the Progenitor of the *Finlanders*, who are most Northerly, whence they are still called *Mesar*. As for the name of *Finlanders*, they have it from the *Swedes* ; and he mentions several places in *Finland* that have their name from *Meshecus* : And so from other Sons of *Japheth* other places in *Sweden* have their names.

He tells us, *Greece*, *Asia*, *India* and *Ægypt* took the word *Pygmy* from their Country, chiefly from the *Finlanders* ; for these and the *Swedes* call Boys from the 7th or 8th to the 11th or 12th year *Pyckior* and *Poikar*, and Girls *Pigor* and *Pikar* ; and Men by the *Swedes* are called *Man*, by the *Finlanders* *Mias* : Hence therefore *Pygman*, or *Pygmias*, or *Poikmias* signify one in Stature a Boy, but in Age a Man ; and so from the *Laplanders* and *Finlanders* the word *πυγμαῖος* came to the *Greeks*.

He observes, that as no Nation in the World has been so prone to Parables and obscure description of things, as the *Swedes* ; so they are now most tenacious of their ancient Custom, which, both a common Book fill'd with *Ænigmatical* questions, and in a manner all the *Epithalamia* that come forth, sufficiently prove.

He tells us from *Scroder*, that *Magog* was the Inventer of the *Runes* ; and says there is no room for doubting, but *Atinus*, *Atlas* and *Magog* were one and the same person. And after having given a large account of the extent of the ancient Dominions belonging to the Northern Inhabitants, he says, as for the Sons and Grandchildren of *Magog*, or their first *Atlas*, their Names writers do not well agree ; yet in the sixth Generation they do much differ : For he that by *Hesiod* and *Apollodorus* is called *Cælius*, is the same that his Country-men and the *Islanders* call

call *Kelius, Uran-kolle, Bune, Bariki*; and this is the first to whom their Ancestors ascribe the first form of *Swedish Government*.

Being convinced of a Gigantick Race of Men, by many vast Skeletons he had found in Sepulchral Monuments, he gives instances of several Giants of a vast Stature, who about the time of *Alexander the Great* grew less, the *Goths* about that time returning from South *Scythia*, or *Turkey* and *Asia*, being men of a lesser stature, and causing a mixture of divers Nations; and he thinks he may safely say, that before the times of *Christ*, the Men of their Country were 5 or 6 of their Ells in height, which he confirms by many Testimonies.

Speaking of their *Cume*, which lyes beyond the *Baltick*, over against *Phlagra*, he says it was known formerly for horrible Magick, and the Impostures of Witches; where *Ulysses* and *Æneas* were seduc'd, consulting the old Fate-telling *Cumean Sibyl*, call'd the Prophetess of *Hell*, because she liv'd in the remotest part North, as it were in a Subterraneous place: This Sibyl being different from the *Cumean Sibyl of Italy*.

Having shewn in his former Volumes, that the Cross was in use in the first times, and cut in most of their *Runic Monuments*; this he says Intimated to Posterity, that in those Tombs were laid the Bones of Commanders, and Men famous for Valour both by Sea and Land, who, while alive, with a vigorous Arm manag'd the Club of *Thor* or *Jupiter*, made like a Cross.

The eleventh Chapter treats of the form of Government of the *Ailanticks*, under *Saturn*, and his Expedition. Here the Author, after a long search into the origin of the word *Chetim*, finds that as some call'd the *Goths, Gothi, Gytha, Getæ*, so they call'd their Land *Guthheim, Gythiam, Chetim*; whence he thinks he has made it plain that *Chetim*, the Son of *Javan*, Grandson of *Japheth*, and Great Grandson

Grandson of *Noah*, chose that Country for his Seat, and gave it his Name : He had a Son whose Name was *Celius*, or *Uranus*, who had *Saturn* or *Boreus*, under whom was the Golden Age. This *Saturn* had many Children and Grand-children, whom he made Petty Kings, and carried some with him in his Expeditions, and made them Kings abroad over the Nations he conquer'd, hence they were called *Tiodarar*, *Titans*, that is, Kings of People ; which Celebrated Name past to the Greeks, *Pherecydes* calling them *Hyperborean Titans*, and the Poet Subterraneous Gods, or who possess the Seats of the *Inferi*, in the farthest parts North. Now tho *Sweden* had many *Titans*, yet the House of *Atinus* or *Neptune* had this Prerogative, that all *Sweden* was divided into ten Countries, according to the number of his Sons, and the chief Empire was in them and their Progeny, and one of them was chosen as Monarch ; whence they were called *Kurar*, Electors. Those petty Kings or *Cures* at first being ten, were afterward increas'd to twelve, with a presiding Monarch. When these 12 Gods with their President were to sit in Judgment, they chiefly made choice to sit under an *Ash*, by reason of the wonderful order of its Leaves, there being six Leaves on each side the Stalk, and one on the top, fitly answering to that Session of the Gods : He also notes that Ships with them were call'd *Askar*, because built of *Ash* ; and says the name of this Tree is taken from *As*, a Divine Title, because it gives a refreshing shade to the Gods, as they sit to dispense their Laws. He tells us also, they made their Tribunals on the tops of Mountains and Hills, and guarded them with Stones set in a Circle about them, of which Circles there are still many to be seen in his Country.

Speaking concerning the recourse of Foreigners to *Sweden*, to consult the Gods concerning past and future things, he gives us some of the chief of their Customs, agreeing with what the Greeks and *Latinus* write. The

Golden Apples, restoring the Gods themselves to life, that is, which set forth the Acts of their Ancestors, and incitements to Virtue, and dissuasives from Vice, are Interpreted by him of Letters, which were cut on Stones or Wood, or writ on Parchment. And these Stones, Tables, Parchments and *Lapland Tympana*, from their oblong figure, have got the Name of Pine Apples, Apples and Eggs: And those Letters that were writ on Parchment or Magical *Tympana*, were cover'd with a Gold colour, from the Bark of an *Alder*: Therefore that *Alder* was much esteem'd by their Ancestors, and is now by the *Laplanders*; since from its Inward Bark, ground with the Teeth, they get a Gold colour, wherewith they Paint all kinds of Letters and figures on their *Tympana*. Now, as for what some are said to descend into Hell carried on *Alder* Sticks, it is from thence, that in their Divinations they use those kinds of Sticks, in the Barks of which they had cut Letters and Circles, compassing about the Stick, like the various Spires of Serpents. As for the God they call upon in these Divinations, he says it's *Saturn*, and his Worshippers using the Drum are call'd *Saturnines*. Therefore he that by the help of the Drum would seek counsel of the Gods, takes in one hand a *Golden Apple*, in the other a Hammer made like a Cross of *Alder*, or *Horn*, he ought also to have a Serpent, made of Copper, as not much differing from Gold in colour, which upon the beat of the Hammer on the head of the Drum, leaps in and out, till it settles on some Letter or Figure, shewing that to be it, from whence the Answer is given. Moreover, the *Saturnine*, upon beating the Drum a while, fell into a Trance, as tho he were dead; and the *Laplanders* then, by mistake, thought the Soul went out of the Body, and having learnt many things, return'd again; whereas their Ancestors, with *Plutarch*, thought the Soul did not go out of the Body, but some time yielded, and gave a loose to the *Genius*, which having roll'd about

about inwardly, told it many things it had seen and heard without. Now the things they desire to see are of various kinds, either the Souls of the Dead, or the Actions of Men at a great distance, or past or future things. And he gives instances of some persons who came from other Countries to theirs, to see the Ghosts of their Ancestors rais'd after this manner. And *Plato* owns that all the Tradition concerning the *Elysian Fields* and *Hell* owes its rise to their North, which being cut on a Table of Brabs, was carried by *Ops* from the *Hyperboreans* to *Delos*, belonging to the *Greeks*.

The twelfth Chapter treats of *Jupiter*, and his form of Government, and Expeditions at several times about the year of the World 2100. The Author having prov'd by many strong Arguments in his precedent Volumes, that *Jupiter* was the Son of *Saturn* in *Sweden*, and held his Empire there; he undertakes to shew here that he went thence to other Countries and subdued them, which has been the occasion various Nations and Cities claiming his place of Birth and Sepulchre to themselves; among whom he first numbers those of *Crete*. Besides what he has said in his precedent Volumes to prove *Jupiter* to have been of their Country, he says many Names given him by his Country-men as well as Foreigners prove it. As 1. The name of *Thys* and *Thysson*. 2. *Dian*, which name was also common to the 12 Gods or *Druids* constituted by him to judge the People, and take care of Sacred Rites. 3. *Thor*, from which name various Cities, Villages, Places of Judicature, Groves, Lakes, Kings and other Illustrious Persons afterwards drew their Names. And their Ancestors conveyed this Royal Name of *Thor* to the *Greeks* and *Latins*, of which he gives several instances. So he says the Town *Thordona* or *Tortona* in *Greece*, called by the *Greeks* *Dodona*, was built by *Thor*; so that the most ancient Oracle of the *Greeks*, in which

Thorac

Thor or *Jupiter* was worshipt, was called *Tortona* or *Dodone*, the Origin of which name the *Greeks* could not find ; and no wonder, since they consulting the Oracle concerning the names to be given the Gods were answered, that they must use the barbarous names. *Thor*, he says, among other names given him, was call'd *Fluge-guden*, from his driving away Magical Flies with his Hammer ; the name *Fluge-guden* being the same with *Belzebul*, mentioned in the Scriptures. As for the Magical Flies, they were *Demons* in the Shape of Blue Flies, which the *Finlanders* kept in a Magical Pouch or Satchel, they being call'd by them *Gan*, that is Spirits, which they daily sent forth for their Magical uses, *viz.* to bring them news from all parts of the Universe, and to do things destructive to Men, &c. And these Flies were driven away by sacrificing to *Thor*, tho the Victims offer'd by the *Jews* in the Temple at *Hierusalem* were freed from Flies, by reason of the *Jews* Faith in God. He gives us other Titles of *Thor*, and teaches us many other things from the *Ætymology* of Names, too long for me to set down.

The thirteenth Chapter treats of the migration of the *Atlantiques* under *Jupiter*, *Bacchus*, *Inachus* and others, to divers parts of the World, as *Thracia*, *Bactra*, *Ægypt*, but especially into *Phænicia*.

Here the Author sets forth, that *Jupiter* having got a notable Victory over the *Giants* and *Amazons*, mentioned in the precedent Chapter, this struck a terror into other Nations ; and therefore the remaining Giants, and all of the Royal Family, whom he had driven out of *Sweden*, fortify'd themselves abroad ; and as they opprest all men by Sea and Land, *Jupiter* being call'd to the assistance of the opprest, at length subdued them, whereupon his Fame grew throughout the World : And he undertook many Expeditions, causing two Goats (*Bacchi*) to be made,

whereof one was like a *Roman* Battering Ram, to batter down their Fortifications, which were made of Stones without Mortar, or of Wood and Dirt: The other was for casting Fire out of it, whence he conceives the *Greeks* made their Monster *Chimera*; and of which two Engines he gives a particular description. And tells us, *Jupiter*, or *Thor*, *Osiris* and *Bacchus*, are but divers appellations of one and the same Son sprung from *Saturn*. And the sole reason why *Bacchus* is pictur'd with Horns, is that he was formidable both by Land and Sea to Enemies, for his most sharp and strong Horns. And their Ancestors call'd Ships by the Names of *Cattle*, *Bulls* and *Cows*, and such were the *Cattel* of *Gerion*, which *Hercules* took from him.

He says he has shewn before that *Neptune* by them was call'd *Oggur*, *Aggerus*, *Hacon*, *Ake*, &c. And the Kingdom of *Sweden*, *Ogyheim*, *Ogyzia* (*Ogygia*) and that under him, and in the times of his Brethren and Ancestors those great Expeditions were made throughout the World with Ships, for the most part by Rivers, Seas and Lakes, which by the Writers of the *Gentiles* were call'd Inundations of Waters.

From the *Phenician Language* he conceives we may draw a most firm Argument that they are a Colony of theirs: what he has said before concerning the race of the *Phenicians*, and the greatness and colour of their Bodies, confirming the same. And therefore, lest any people in the North, or neighbouring to the *Phenicians*, should claim this Glory to themselves, he adds here for a close a *Table* of some words in the Chief and Mother Tongues of the rest; that these being compard with the *Runic* or *Phenician Words*, it may clearly appear how close an Allegiance there is betwixt the *Scythian* or *Swedish*, and the *Phenician Languages*. Now those most Ancient Tongues, to which in a manner all the rest owe their Birth, are these; the *Scythian* or *Swedish*, the *Runic* or *Phenician*, the *German*,

man, Hebrew, Greek, Latin, Sclavonian and Finnick. Many words of each of which he has given us in a Table, which being compar'd together, the *Phœnician Language* appears to be in a manner the same with the *Scythian* or *Swedish*. Moreover, by considering the Divine Worship, Customs and Letters of the *Phœnicians*, he finds they owe their rise to the *Scythians*. As for the time of this Expedition of *Thor* and *Bacchus*, whom, as well as his chief Deputies, *Mercurius*, *Inachus*, and the rest, the Poets call by the Names of *Hercules*, *Fanesius*, *Dionysus* and *Titan*, he concludes it to have fallen in with the times of *Abraham*, and his Great Grandfather *Saruck*, with which he finds the Scriptures to agree.

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